

PRABUDHA BHARATA

OR

Awakened India

उत्तिष्ठत जाप्रत प्राण्य वरान्निबोधत ।

Arise! Awake! and stop not till the goal is reached

Katha. Upa. I. iii. 4

No. 72, JULY 1902

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MAYAVATI:

Kumaon, (Himalayas).

Berlin : PROF. PAUL ZILLMANN, GROSS LICHTERFELDE 3, CARLSTR. 3.

New York : S. E. WALDO, 249 MONROE STREET, BROOKLYN.

London : E. HAMMOND, 18 TOTHILL STREET, WESTMINSTER.

Indian annualy :

Rs. 1.8.

1902

Annual subscription

4s. or \$ 1.

Single copy As. 3

Single copy 4d. or 10 cents

Grahitdha Bharata

Vol. VII]

JULY 1902

[No. 72]

OUR beloved Swamiji entered *Mahā Samādhi* on Friday night, the 4th of July, at the Math, Belur. On that morning, he meditated for more than two hours. During the day, he held a class on Panini Grammar for about three hours, and remarked how much better he was feeling. In the afternoon he took a short walk. In the evening, he went to his own room; a Brahmacharin was in attendance. He took his beads and did *japam* and directed the Brahmacharin to sit outside and do likewise. About 45 minutes later he called the Brahmacharin in, asked him to fan his head and then went to sleep. At about nine, he gave a sudden start and then drew two long breaths. The Brahmacharin, unable to understand what the matter was, immediately called an aged Sannyasin, who, on coming, felt for his pulse but found it stopped.

At first, it was taken to be a *Samādhi* and a brother repeated the name of the Master in his ear. Seeing no sign of return of life however, a doctor was called in, who tried to induce breath artificially, but without success. The next day, Swamiji's body was cremated under a *Bel* tree on the Ganges, in the Math grounds.

IN MEMORIAM: SWAMI VIVEKANANDA.

God sends His teachers unto every age,
To every clime, and every race of men,
With revelations fitted to their growth,
And shape of mind, nor gives the realm of Truth,
Into the selfish rule of one sole race:
Therefore, each form of worship that hath swayed
The life of man, and given it to grasp
The master-key of knowledge—reverence—
Infolds some germs of goodness and of right.

—JAMES RUSSELL LOWELL.

BY THE death of Swami Vivekananda, we have lost a dear friend, and suffered an irreparable loss. He is best remembered by us, as having been "the greatest figure in the Parliament of Religions" held at Chicago in 1893, where he addressed crowded audiences, the quality of his teaching and his unaffected eloquence winning a most sympathetic hearing. He had a vivid, eager personality, singularly magnetic, persuasive and enthusiastic. He was no mere visionary anchorite of the Himalayas, giving out the truths of Indian philosophy. On the contrary, he was a man born with perfectly developed spiritual sense, discerning spiritual truths without effort: calm and steadfast, giving forth power from the spiritual centre within, and living for the advancement

of his race : a true lover of his fellow-men, devoting his energies in trying to rouse them to their true selves, content to use up his gifts and talents for their benefit. Clad in his habit of red or ochre, did this Indian Sannyasin standing upon all sorts of platforms, in all manner of places, with a strong beautiful voice expound the philosophy of Vedanta. Again and again in his lectures did he recur to the central idea of Advaita, the One in everything, the potential divinity in all. Gifted with an original out-look upon life, he displayed that fervour and vigour that one associates with monks, who have for centuries held to their spirituality with a power and stanchness unrivalled in worldly affairs.

He was widely travelled : he preached Vedanta from New York to Chicago : from Boston to California. Flitting through London, Paris and other cities, he passed though the vain show, as if unconscious of it, except, occasionally to hurl at his listeners a vehement denunciation of the frivolity, and lack of spirituality of the times. Speaking of India to Western people, his voice would drop, a wonderful smile would overspread his countenance, as he lovingly related the manners, customs, and characteristics of his beloved country-men and women. What charming Indian legends and tales he could tell, delighting and entralling the hearts of his hearers, betraying the sympathy and yearning he felt for his race, feeling the pulsation of their hidden life, touching so tenderly on their little idiosyncrasies of temperament and custom.

He has gone from amongst us, he

who was instinct with so much inspiration, and who had in him so much of the seer of these latter days. His teachings have become an abiding possession with us, and a strength for ever-more. Truly can we say with Carlyle—

"We have seen gleams in the face and eyes of the man that have let you look into a higher country."

The Swami had but scant sympathy with iconoclasts, for as he wisely remarked,—"The true philosopher strives to destroy nothing, but to help all."

I shall close this humble but heartfelt tribute as I opened it with some more lines from Lowell, the sentiments therein expressed so aptly applying to the tender-hearted character of our late revered teacher.

"As he foresaw how all things false should crumble
Before the free, uplifted soul of man :
And when he was made full to over-flowing
With all the loveliness of heaven and earth
Out rushed his song, like molten iron glowing
To show God sitting by the humblest hearth.
With calmest courage he was ever ready
To teach that action was the truth of thought,
And, with strong arm and purpose firm and steady,
An anchor for the drifting world he wrought.
So did he make the meanest man partaker
Of all his brother-gods unto him gave.

A WESTERN DISCIPLE.

* *

As we go to press we receive the distressing news that Swami Vivekananda is no more. Ramakrishna made no formal *chelas* or disciples. He was never willing to accept the responsibilities of a *guru*. But he had a great affection for the young man who came to be afterwards known as Swami Vivekananda. The Saint early saw the spiritual potentialities of the ingenuous youth, and

his anticipations were realised. Vivekananda more quickly assimilated and was more deeply inspired by the teaching of the seer whom he accepted as master and exemplar, than almost any body else. He gave formal and systematic expression to that teaching in Bengalee and English and propagated it far and wide. His work was done. Loved of the gods he died early, but his was a crowded hour of glorious life. Released from the turmoil of this world, let him rest in the blessed company of his master and inspire the fellow-workers he leaves behind.—*The Indian Nation, Calcutta, July 7.*

IT is with great regret that we announce the death of Swami Vivekananda. The news every where will be received with feelings of deep regret and sorrow. In him we have lost not only one of the most popular Vedantists, but a patriot whose heart was full of love for mother India. Earnest and sincere, always trying to live the life of a practical Vedantist, full of noble emotions and thoughts, for the regeneration of the mother country, his life has been cut short in the very prime of manhood amidst the great sorrow of the community at large. When we last saw him in Calcutta, he was eloquently talking, in pure and chaste Hindi, which would do credit to any Upper Indian, about his schemes for the regeneration of India, his face beaming with enthusiasm. Who then thought that the end of the great man who has raised Hindu philosophy so much in the eyes of the West, who could count hundreds of Europeans and Americans as his disciples and who had by standing temptations in

the West showed of what good stuff he was made, was coming so soon? The Swami had been ailing since some years past; dyspepsia and diabetes, the two cursed diseases that have claimed such a large number of our countrymen, attacked him three years ago. All what human ingenuity could do was done.

—*The Advocate, Lucknow, July 10.*

ON Friday last, as already announced, was gathered to the shades of the Gurus the English educated young Indian monk and preacher of philosophic Hinduism, who by sheer force of individuality rose by one leap from obscurity to renown, and whose genius secured to the much maligned faith of his fathers a high place in the estimation of thoughtful people in the West. Allowing for all that his detractors might say about failings in his character or shortcomings in his teachings, Swami Vivekananda was a truly remarkable man, a man of wonderful powers of persuasion and strength of will, who, with a larger experience of life and a deeper initiation into the realm of spirituality, might have worked wonders in the way of rousing his countrymen from their comatose condition in matters religious and social if his life had been spared. It is indeed a case of a most promising career cut short, of the spark of life burning out before it reached its fulfillment. What the Swami, however, achieved during his short term of public life was no small thing. He it was who more than any other scholar or preacher contributed to establish the claim of philosophic Hinduism to respectful attention and careful study among the people of the West by standing

forth in their midst as a concrete and brilliant example of the culture produced by it. In his own country his genius, besides giving form and shape to the cult which deifies his revered Guru, Sri Ramakrishna Paramhansa, as the last of the Incarnations, has brought into being a movement of practical benevolence which reminds one of the monks of old who went about preaching and practising the gospel of service to humanity. The Ramakrishna Mission is now a well-organised institution in the country whose members are seen working quietly in famine tracts or plague-infected areas, bringing relief to the needy and succour to the distressed according to their humble means. The monasteries established by the Swamiji at Belur, Mayavati, and other places are centres for the cultivation, by educated men who have renounced the world, of the practical religion preached by their Master, of service to humanity and devotion (*bhakti*) to the Lord through the Guru. It was Vivekananda's genius that gave shape to this new and unique movement of a new school of monks in modern times, though perhaps the force of his revered master's spirit was behind. Ramakrishna was remarkable for his sayings, which have now passed into current proverbs in the Bengali language: Vivekananda was great in action and organising capacity. And as men of action have to come into contact and friction with the world, Vivekananda had his critics and detractors. But although the universal love and admiration that followed his Guru was not his lot, and although judged by conventional standards he might be found failing here and there,

not his severest critic could deny that Vivekananda was a remarkable personality and a heroic character the best of whose aspirations and energies were devoted not to the aggrandisement of self, but to the uplifting of his fallen countrymen. He was a little over 39 at death.—*The Tribune, Lahore, July 10.*

ALL the different Provinces of India equally mourn the irreparable loss the country has suffered by the sudden and untimely death of Swami Vivekananda. The Madras Presidency, where the late Swami was most popular and where one comes across Vivekananda Societies and Vivekananda Town Halls, naturally mourns the most. Public meetings are being held all over the Presidency to mourn the sad event which the Madrasis consider as a national calamity, and it is remarkable that even the Mahomedans and Christians are coming forward with words of sympathy and sorrow.

Notes of grief are pouring in from almost all parts of the Presidency in prose and verse. The following is from Trichinopoly:

Immortal son of Ind ! Thy land today,
From snowy peaks of Northern Him to low
Red strand of Comorin, with grief is low ;
And loud with wail resounds from sea to bay.
Nor Ind alone thy early loss thus bewail ;
Climes far off where thine words did spread the light
Of Love and Faith and Truth and changed to bright
The minds in which did doubt and shadow prevail.

The Cocanada Literary Association at a special urgent meeting recorded its deep regret for the sudden death of Swami Vivekananda and feels it a national calamity.—*The Tribune, Lahore, July 15.*

SRI RAMAKRISHNA'S TEACHINGS

HOW TO CONQUER EGOISM—II

So long as you say, 'I know', or 'I do not know', you look upon yourself as a person.

My Divine Mother says: 'It is only when I efface all *Aham* (I-ness) in you that the Undifferentiated (My impersonal aspect) may be realised in *Samadhi*'.

Till then there is the 'I' in me and before me.

WHAT happens to a man when he is perfect (*siddha*)?

He becomes as soft as a *Siddha* (here is a pun on the word *Siddha* which means both boiled and perfect) potato. The hardness of egoism goes.

WHEN the state of *Samadhi* is attained after a process of severe struggle with one's own lower nature and assiduous application to culture for Self-knowledge, the ego with all its train vanishes. But it is so difficult to attain *Samadhi*. The ego is so persistent. For this reason alone there is the coming again and again into this world.

When the Jiva (individual soul) says 'Not I, not I, but Thou, O Lord, Thou, Thou art the Master, I am the servant', then is the end of misery, and then is freedom (Mukti).

Q. Sir, why are we so bound? Why cannot we see God?

A. Egoism is the Maya for the Jiva. Egoism shuts the light out. When 'I'

will die, all trouble will cease. If by the grace of God the idea of 'I am the non-doer' is firmly settled in the heart, a man becomes free even in this life and there is no more fear for him.

THERE are very few who can attain *Samadhi* and get rid of "*Aham*". Generally it does not go. Reason and discriminate indefinitely, this "*Aham*" comes back to you again and again. To-day you cut the Pepul tree and to-morrow you see it has sprouted forth!

If you find you cannot make this "I" go, let it remain as the "servant I". There is not much fear of mischief in the "I" which knows itself as "I am the servant of God, I am His devotee." Sweets beget dyspepsia but the crystallised sugar candy is not among the sweets (*i.e.*, has not that injurious property).

LOOK here, if one acquires the conviction that everything is done by God's Will, one is only a tool in the hands of God. Then is one free even in this life. "Thou doest Thy work, they say 'I do it.'

IF you feel proud, do it in the thought that you are the servant of God, the son of God. Great men have the nature of children. They are always children before God, so they have no egoism. All their strength is of God—belonging to and coming from Him, nothing of themselves.

THE HYMN OF CREATION

RIGVEDA, X. 129.

Then existence was not, nor
non-existence.

The world was not, nor the sky
beyond.

What covered?

Where?

In whose shelter?

Was it water, impenetrable and
profound?

Then death was not, nor immortality,
Then night was not separate from
day.

That vibrated motionless, one with
its own glory.

And beside *that*, nothing else
existed.

In the beginning, darkness was
hidden in darkness,

One mass, all indistinguishable.

(Then) That which was enveloped
in slightness,

*Became an existence by force of
heat (*tapas*).

Now first arose desire, the primal
seed of mind.

*Implies that non-existence also was.

Sages, searching in their hearts by
wisdom, found the bond between
existence and non-existence.

†Their ray spread across,
Was it below?
Was it above?

There were impregnators,
There were powers.

‡The self-sustained below,
The energy above.

Who indeed knoweth,
Who can here declare,
Whence was born,
Whence, this manifold projected?
(Lo) in its wake followed (even)
the Gods!

Who then knoweth whence it caine?

From whence arose this projection,
(And) whether it was made or not,
He forsooth, who is its witness in
the highest heaven, knoweth;
Nay, it may be that, even He
knoweth it not.

†i. e., of existence and non-existence.

‡This line and the next contain the germ of the Kali idea.

SELF-ASSERTION AND SELF-RESIGNATION

IT is well known, how various are the ideas of God and religion of different peoples, of different countries and of different times. It may be that man, disappointed with the fleeting pleasures of the world, wants a heaven, where he will be able to find them more abundant, intensified and permanent. Perhaps, all of a sudden, some one dies, the nearest and the dearest to him, and he pauses and thinks,—there may be a place whence they all come and where they will all go and meet again. Or the dawn, the evening, the hurricane, the stupendous forces of Nature, its beauties, might have exercised the human mind and it might have aspired to go beyond, to understand, "Whence all these?" Whatever may be the line of thought taken, it is certain that religion begins, when man tries to see beyond the limitation of his surroundings. The fetish or the ghost worship of the savage is the first commencement of this attempt and therefore, necessarily crude, but an attempt all the same. According to the degree of his intellectual growth and development of his perception, man has various ideas of the Beyond ; and religion means realization of those ideas. If one forms such an idea and does not believe in the possibility of its realization, or, believing in such possibility, never tries to realize it, one is not religious, whatever else one may be. Why, the human mind, that, though intellectually convinced of the reality of an idea, yet

allows it to remain in the darkness of *unproved theory*, that is, does not exert itself to the utmost to bring it within the light of *perceived fact*, has yet to begin life seriously.

Of the various conceptions of the Beyond, on one extremity is the "not this, not this," Brahman of *no* activity, and, on the other, the "all this, all this," Personal God of *all* activity.

The first theory divides the universe into matter and individual souls and posits behind them both, an absolute unit. This unit is simple, infinite in every way at every point and beyond all possible differentiation. The real nature, or, in other words, the real Self of every soul as well as of every atom of matter is this unit. But through Avidya or ignorance, the individual soul imagines himself separate from it and identifies himself with matter. So long as he keeps up this identification, he is subject to the bondage of and suffers from the conditions associated with it.

The nature of this unit is free and unchangeable ; that of the souls and matter is subject to time, place, law and change. The discourse between Sanatkumara and Narada in the Chhandogyopanishad, those between Yajnavalkya and Maitri and between Yajnavalkya and Janaka in the Brihadaranyaka, ultimately end with the conception of the unit, as the One, where "one sees not another, hears not another, knows not another," which is "the not this, not this, Atman, beyond

birth, beyond death, the infinite."

Isvara is the sum-total of all individuals, yet He is an individual, as man is the sum-total of individual cells, yet he is an individual separate from them. The body of Isvara is the whole universe. As the individual cells of the human body make their small bodies out of the material of the human body, so the individual souls make their bodies out of the body of Isvara. His existence depends on that of the souls, as that of the human body on the cells; and *vice versa*. As a man is not always conscious of the workings of the cells of his body but can be conscious of them, if he likes, by developing powers which he does not ordinarily possess, so Isvara is not conscious of the workings of the souls, but there is in Him the potentiality of knowing them if He likes. As an individual, He is too near the Absolute to have any motive for work or knowledge. He is a Being, who is ever in His supreme consciousness of infinite bliss, an ocean of all perfection, of whom to state that He cares to meddle with the affairs of the world is tantamount to a denial of the very essence of the nature of His being. His proximity sustains the universe.

Though it cannot be explained when or why the soul superimposed upon himself this ignorance, the fact is there all the same. But it is possible for the soul to give up this mistaken idea of separateness from and be fully conscious of his real Self, the Absolute. Then all forms of matter with which he has been identifying himself and all bondage and sorrow due to them cease for him for ever. This is the highest spiritual

realization and is effected by assertion of the higher Self and denial of the lower.

The theory does not attempt to throw any blame upon others and asks us to take the whole responsibility upon ourselves. The ignorance, it says, is of our own doing and the power of undoing it is also with us. To destroy it, we need not cry for help or mercy from any higher beings. It says, "Believe in your own strength to demolish what you have created yourself. Assert your higher Self, the Absolute. Then load after load of ignorance will vanish and a time will come, when the whole has disappeared."

The other theory posits behind both matter and souls the Personal God, who alone exists, whose body is the whole universe, through every point of which He alone acts. He is everywhere, in everything. In life and in death, in woe and in joy, in good and in bad, in your every movement, in your talk, is He the Lord. He is in the man, He is in the animal; in the birds, in the worms, in the trees, in matter, the whole world is full of the Lord. Every form, every movement, every desire is His. The real nature, the real Self of the individual soul is He. He does everything. But the soul, through ignorance, imagines himself separate from the Lord and puts his "me and mine" upon the works of the Lord. Selfishness comes and with it all misery and sorrow.

The Lord is ever free; He is not under time, place and law, but these are under Him. He is all perfect. He has no wants. Why should He go on with this work of an ever active universe? The answer is, the universe is after all a

piece of child's fun to Him. † He has no purpose in it. The stories about God creating the universe for some purpose or other are good as stories, but not otherwise; the Lord has no purpose, because He is too perfect to have any. The Antaryamin Brahman section (Brih. Up.) speaks of the Personal God as "He who is in the earth, but not of the earth, whom the earth knows not, whose body is the earth, who controls the earth.....He who is in all beings, but not of the beings, whom the beings know not, whose body are the beings, who controls the beings.....Who, himself unseen, sees; himself unheard, hears.....besides whom, there is no other seer, no other hearer"

The root of the soul's ignorance is also the Lord. He makes and He alone unmakes it. When the ignorance is made to cease by Him, then the selfishness of the soul ceases; he finds that he, the lower self, was not and the Lord, his higher Self, was all. This is the highest spiritual realization.

The realization comes only through the Lord. The struggle of the soul is of no avail, apart from the will of the Lord. Such a God may seem to man the worst diabolical tyrant. He may love or hate Him, but the fact is there all the same. Still the soul struggles and has to struggle like the drowning child. The child can not be saved unless a helping hand comes. Like unto that, the soul that has got intense desire for realization struggles, though his struggle

†This is one way of looking at it. But as usual one may find an authority for this view in the Brahma Sutras, II. i. 33. —Ed.

is of no use unless the helping hand of the Lord is there. Amidst his struggles even; what is left for the soul is to be resigned unto the Lord's will. No hard and fast rules can be laid down as conditions for gaining His grace. He is beyond rules and conditions. Prayers may move Him or may not. The most earnest soul may struggle his whole life, yet gain nothing; one who never cared to think of God or religion, may turn a saint, in an instant, if He wills. But once the Lord is there, the vast mass of ignorance vanishes at once.

This is self-resignation; the other is Self-assertion.

Whatever the difference in the conception of the two theories, the result is the same, as far as the individual soul is concerned. By Self-assertion, the soul denies his "little me" and, in its place, asserts and builds up his higher Self, the Absolute. By self-resignation, he resigns his little self to the will of the Lord, that is, denies his "little me" and replaces it by his higher Self, the Lord. Let the ideal be the Absolute or the Lord, the destruction of the "little me" is the common point and is the one and the only thing demanded of a spiritual aspirant.

S.

As different streams, having their sources in different places, all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, straight or crooked, all lead to Thee.

—Mahimna-stotra.

REVIEW

THE HINDU SYSTEM OF SELF-CULTURE OR THE PATANJALA YOGA SHASTRA. By *Kishori Lal Sarkar*
M. A., B. L. Calcutta, 1902.†

Our author is well-known to the Hindu New Thought literature reading public by his two works *The Hindu System of Moral Science* and *The Hindu System of Religious Science and Art*. The present work is evidently intended to be a contribution of the same character as its predecessors above-mentioned—an attempt at exposition of the ancient Hindu view-points and ideals in the terms and the ways of modern thinking.

The Hindu New Thought literature up to the present has been mostly new only in so far as the ancient has been sought to be interpreted in the modern way. The instances are very few, in which new things have been attempted to be grafted on the old by a process of reading into or texts twisted and strained out of shape. We are sincerely sorry to see that the work under notice ranks with these few.

It is true that in the preface Mr. Sarkar explains his point-of-view of writing the book :

"The principles of Yoga apply alike to the highest spheres of contemplative and religious life and to the humblest objects of worldly pursuit. It is like the fundamental processes of Algebra which

enter into the solution of the highest problems of Differential Calculus no less than into the solution of ordinary questions of calculation.....But the need of the modern day is to know the Yoga Shastra as a general and abstract system, irrespective of the objects to which it may be applied."

The object is laudable indeed, but there is a limit to everything, even to a process of applying the principles of Yoga to everyday work, which if exceeded, as in the present work, serves only to frustrate its own end.

The keynote of the New Thought literature is the "Action is superior to inaction" of the Gita. And rightly so. The requirement of the times is action, the subjugation of *tamas* by *rajas*. But even action has something superior to it, the getting beyond the need of action, which is Freedom, the goal of Yoga. Is it advised then, in the anxiety to replace inaction by action, to try and kill that which is higher than action ?

But Mr. Sarkar evidently takes the superiority of action as absolute and makes that the pivot of the whole thought expressed in the book. For instance,

"Thus Yoga is not for securing an everlasting cessation of activity. It only chastens the mind and frees it from impurity" (P. 9).

"But inaction cannot be lasting. The Yogi cannot be satisfied with it." (Pp. 15-16).

†Published by Sarasi Lal Sarkar, M. A., 121 Cornwallis Street, Calcutta, Price Re. 1.

Led by this view our author has to do some extraordinary interpretations, the most wonderful of which are perhaps those of *nirodha*, *samadhi* and *ekagrata*, since in them we find the head doing duty as the heel and *vice versa*.

Mr Sarkar explains,

"Nirodha or the process of nivritti.

"Samadhi or the process of purified pravritti.

"Ekagrata or the process of harmonising pravritti with nivritti." (P. 2).

To him Yoga or culture of mind, like unto the three steps in the culture of soil (1) preparing the ground, (2) growing the plant, and (3) reaping the fruit, consists of (1) nirodha, the preparation, (2) samadhi, the incubation and (3) ekagrata (which he calls siddhi), the fruition of the object. (Pp. 2-3).

Further on he explains the relation between these stages more fully :

"It will be clear now that although the first step of Yoga is nirodha or the tranquilization of the mind—the next step is samadhi or identification with one object. This step begins with a tension. But greater the identification, the less the tension, till one is reduced to a state of inaction in the completion of samadhi or to a state of absorption. But inaction cannot be lasting. The Yogi cannot be satisfied with it. Hence the next state called that of ekagrata parinama is one of harmony between inaction and action, between blankness and excitement. In short, it is a state of peaceful activity in connection with the object which engrossed it in samadhi." (Pp. 15—16).

Now let us hear what the renowned Yojin, Raja Bhoja, the accredited

commentator of Patanjali, has to say to this :

The mind has five stages, kshipta, mudha, vikshipta, ekagra, and niruddha. Of these the first three which can be rendered as (1) restless (2) deluded and (3) restful, are unfavourable to Yoga. The last two, one-pointed (ekagra) and resolved into the Cause (niruddha) lead directly to Yoga.

Ekagrè vahirvrittinirodhah.

In the ekagra state the outward functioning of the mind ceases.

Nirodhècha sarvàsām vrittinām sasamskārānām pravilayah.

In the nirodha state all (i. e., both the outward and the inward) functioning of the mind, with their residual impressions and associations melt away. (I. 2).

No definition could be simpler. In the ekagra state the mind does not run after outward objects, but completely attaches itself to some inward image. While in the nirodha state all impulses and images melt away, the mind does not exist as such, only the Substance, the Substratum of the mind, the Atman, shines in its pure light.

Tàdà tasmin kàlè drushtoo purushasya swarupè chinmàtrarupatàyàm-avasthānam sthitirbhavati.

Then the Witness Purusha rests in Its own normal state as the pure light of consciousness. (I. 3).

Mr. Sarkar renders the above Sutra as, "Then the superintending will is in its true position." (P. 9).

But this is only by the way.

We have seen the relation of the ekagra and nirodha states according to Bhoja Raja. Let us see what he says

about the relation of samadhi and nirodha :

Tasya samprajnātasya nirodhे pravilayे sāti sarvāśām chittavrittinām swakāraṇे pravilayat yà yà samskāra-mātrat vrittirudeti tasyāstasyā nēti nēti paryudasanānnirvijah samādhirbhavati. Yasmin sati purusha swarupnisthah shuddho bhavati.

When even the consciousness of samadhi melts away, on the resolution of all functioning of the mind in their Cause by dissolving them as they arise from residual impressions by the process of 'not this,' 'not this,' the seedless samadhi occurs ; in which the Purusha rests in Its own normal state and is free from everything foreign. (I. 51).

It is clear from the above that the nirodha state is identical with the state of seedless samadhi.

Samadhi has five stages : (1) savitarka, (2) nirvitarka (when it happens through concentration in gross things), (3) savi-chara, (4) nirvichara (when it happens through concentration in subtle things). All these again are with seed, since they are all accompanied with the consciousness of the act (samprajnāta). When even this consciousness melts away, the (5) seedless samadhi, the state of nirodha, wherein the Substance, the Self, shines in its pure light, is attained.

Now ekagrata is simply one-pointedness. When the mind unagitated by different things attaches itself steadily to one image, it is called the ekagra state. Taking ekagrata as the unit, twelvefold ekagrata makes a dhāranā. In the same manner, twelvefold dhāranā makes a dhyāna, twelvefold dhyāna makes a samadhi, and twelvefold samadhi makes

the asamprajnāta yoga, the Yoga without consciousness of the act or nirodha.

Even a casual student of Yoga is expected to know the order of these steps. How could we admire Mr. Sarkar's feat of putting the heel over the head though we know he deliberately set out to find the excellence of action even in the Yoga philosophy ?

Could he have thought the mere order of statement of the three parinamas in the Vibhutipāda would justify him to say that their order was in the ascending scale ?

Many other statements that Mr. Sarkar has made on the subject are misleading, but since most of them arise from the fundamental mis-taking of the order of the three steps, we shall not examine them in detail. But before we conclude, we shall draw his attention to the rendering, of a few sutras, among others, which seems to us quite wrong.

Maitrikarunā muditopekshānām sukha-duhkhapunyāpunya vishayānām bhāvanātāschittaprasādanam. (I. 33).

Mr. Sarkar's rendering,

"The cultivation of moral virtues such as benevolence, tender sympathy, complacency, and rising superior to pleasure and pain, and to merit and demerit, whereby the mind acquires healthy ease." (P. 14).

It should be,

"Friendliness, compassion, gladness and indifference should be cultivated in regard to subjects that are happy, unhappy, good and evil, respectively, to purify the mind."

That is, the student of Yoga should cultivate friendliness instead of jealousy towards the happy ; he should be com-

passionate and sympathetic towards the unhappy, instead of taking pleasure in their sorrow and thinking they are having their dues, and so on.

Visayavati वा pravrittirutpanna manasah sthitinibandhini. (I. 35).

Mr. Sarkar's rendering,

"The mind may also be fixed even by devotion to worldly objects." (P. 13).

It should be,

"Extraordinary sense-perceptions cause steadfastness of the mind."

When the pure mind concentrates itself on any part of the body, say on the tip of the nose, an exceedingly sweet smell is perceived, which enhances the belief of the student, and his mind naturally becomes firmly concentrated on it.

Vishokा वा jyotishmati. (I. 36).

Mr. Sarkar's rendering,

"Or the fixation may arise from illumination devoid of anxiety." (P. 14).

It should be,

"Or (by meditation on) the Effulgent (One, which is) beyond all sorrow."

When the mind is concentrated in the region of the heart an Effulgence is perceived, which takes the Yogi beyond all sorrow.

Vitarāgavishayam वा chittam. (I. 37).

Mr. Sarkar's rendering,

"Or it may arise from a state of dispassionateness." (P. 14).

It should be,

"Or (by meditation on) the heart that has no attachment for sense-objects."

We have said enough to acquaint the reader with the general character of the work, and we conclude this rather lengthy review here. The appendix written by the publisher "On Yoga and Mesmerism" is interesting. It is an attempt to show how far some of the discoveries of the West in the supernormal region tally with certain experiences of the Indian Yogis.

MAN : HIS LITTLENESSEN AND GRANDEUR

MAN, the primate of creation, as he is accustomed to call himself, is, relatively to all other animals, the weakest and most insignificant of beings, and nothing but his excessive pride and over-weaning vanity, blinds him to the humiliating fact. During the first two years of his existence, his feebleness and helplessness would be ridiculous if it were not pathetic. He is absolutely dependent upon others for sustenance, clothing, carriage, protection and personal safety; whereas many other bipeds, and most quadrupeds, are partially self-reliant

and self-helpful from the moment of their birth. They have freedom of will and of movement, and can partly or wholly support themselves. In after life, when a man is ill, he is at a loss how to regain his health, without consulting a medical practitioner; while the lower animals—if living in a state of nature—instinctively select the best herbal remedy for their disorder. When the time comes for the quadruped to die, he quietly retires to some secluded spot, and patiently resigns himself to the inevitable; whereas that poor "forked radish," man, becomes, too

often, as helpless on his death-bed as he was in his cradle ; has to be spoon-fed ; and waited upon like a child ; and is finally carried to the grave upon the shoulders of half-a-dozen of his fellow-creatures.

Even in the hour of his greatest physical strength, he is, relatively, weaker than a fly, an ant, or an earwig. For, how rarely will you find a man capable of lifting a bar of iron, or a balk of timber, equal to his own weight ; and yet either of the insects I have mentioned will carry a load thirty, forty, or even eighty times its own weight.

Man prides himself upon the architectural monuments which he erects upon the surface of the earth. The loftiest of these is less than 500 feet in altitude, or 100 times the height of a short human being ; but the termites of Queensland construct domed edifices which are at least 600 times the height of the individual builders. Imagine the spire of Strasburg Cathedral six times its present altitude, and you would have the same proportion between that structure and the workmen who built it, as is presented between the termites and their stupendous erection. The great pyramid of Egypt covers an area of 13 acres ; and people contemplate its vast mass with a feeling of wonderment ; but the coralline insects of the Pacific have built up, out of the lime they secrete from the water of the sea, islands upon islands, some of which are not less than five and twenty miles in circumference. And, again, a great portion of the chain of the Apennines in Central Italy, and that colossal range of mountains known as the Andes in South America, the highest of which

attain an altitude of 22,000 feet, are entirely constructed of the solid shells of protozoa ; creatures, so minute in themselves, as to be imponderable in any scale.

Many thousands of years must have elapsed before the brain of a human being was susceptible of conceiving the most elementary principles of mathematics or geometry ; and yet, from the earliest times, in all probability, the bee had solved one of the most difficult of geometrical problems, namely, how to construct groups of cells which should comprise the greatest possible number in the smallest possible space ; each of these being a faultless hexagon with a pentagonal base.

Man seems to have been ages and ages upon the globe before the idea occurred to his slow and stupid brain, of chipping a bit of flint, obsidian, or other hard mineral into an axe or adze ; while birds and insects, his superiors in aptitude and intelligence, had actually reached a high degree of civilisation, by their knowledge and application of the useful arts and sciences. The foot of the mole-cricket and the ant-bear might have instructed him how to make a spade and how to dig ; the jaws of the turtle and the tortoise might have taught him the use of shears—as soon as he had found out how to use iron ; the mouth of the saw-fly could have told him how to construct that tool ; the growth of a blade of grass should have suggested to him the use of the wedge ; the ovipositor of the sirex, how to make a gimlet ; the claw of the lobster, how to fashion a pair of pincers ; the web of the spider, how to design a net ; the nautilus, how

to build a boat; and the insect known as the "water-boatman," how to row it; the tailor-bird, how to bore holes and push thread through them, for the fabrication of garments; the mason wasp, how to erect a round tower by means of a species of concrete, and the sociable weaver-bird, how to thatch it; the nest of the pensile oriole, how to make and sling up a hammock; the bill of the nut-hatch and of the woodpecker, how to construct and use a hammer; so on *ad infinitum*.

If we turn our attention for a moment to man as a politician and a sociologist, we shall discover his deplorable littleness by comparison with certain insect tribes. How many tens of thousands of years, we white-skinned people have been in occupation of the fairest regions of the globe, I will not attempt to conjecture, but confining myself to unquestionable fact, I am perfectly safe in affirming that no European nation has ever succeeded in establishing an ideally perfect form of government; namely, one which should ensure universal prosperity, universal contentment, health, industry, obedience to law, and unbroken internal order, concord and discipline; as also the subordination of individual to collective well-being. And yet, according to the testimony of those who have made a life-long study of the political, social and economic life of monarchial communities of bees, and republican communities of ants, both these insects have reached that perfect organisation of the State, which man is still painfully struggling towards, and appears to be quite incapable of attaining. Both ants and bees conduct their communal life on the divine principle of

each for all and all for each; and can you show me any European family of men that has risen above the sordid and despicable practice of the degrading precept "Each for himself, and woe to the man or woman who is trodden under foot in the brutal struggle for priority and pre-eminence?"

Another illustration of man's littleness is presented to us in his abject superstition. His intelligence, limited as it is, qualifies him to perceive that those two amazing wonders, the universe and himself, must have had a Supreme First Cause; but when he endeavours to form a conception of this sublime embodiment of omniscience and omnipotence, what does the poor foolish creature do? He supposes Him to be a magnified reflection of himself,—a jealous, irritable, capricious, short-sighted, cruel and vindictive giant, who actually created a more powerful giant than Himself, called the Devil, whose chief occupation is to thwart his Creator and to tempt human beings to disobey his and their Maker. And this Devil, man describes as reigning over a region of everlasting fire, in which the great bulk of mankind are being roasted and fried for ever and ever; such being the endless and infinite punishment of a brief life of finite wrong doing. Yes; and a certain potent corporation, calling itself the Church, audaciously usurping absolute authority over the souls of many millions of human beings, has actually dared, for several centuries in succession, to proscribe and punish those persons who refuse to believe in its god and its devil; casting such sceptics into prison, placing them on the rack, burning them alive, and other-

wise putting them to death, because their own consciences revolted against so awful a travesty of God; who is Infinite Love, Supreme Justice, and Divine Perfection. But man in his almost incredible littleness and ignorance, continued and still continues to prostrate his intellect before this ecclesiastical usurper, and believes—astounding as the statement may appear—that this corporation holds the keys of two localities called Heaven and Hell, and can open and close them to whomsoever it will! Surely the mere fact that there are upwards of 200 millions of human beings who believe in this appalling delusion, this palpable falsehood, is one of the most painful proofs of the littleness of man which I could possibly adduce.

One more instance of it, and I will pass on to the other branch of my subject. Every human being is endowed with the instinct of self-preservation. This induces him to set a high value upon his own life, and to regard the murder of a fellow-creature as the greatest of crimes. So far, so good. But mark what follows. While he deprecates the commission of a *single* homicide, and sets in motion an elaborate and costly machinery to detect, arrest, try, convict and punish the malefactor, he, at the same time, approves of, or acquiesces in, the aggregation and organisation of millions of human beings, specially trained, educated and disciplined for the atrocious work of maiming, mutilating, blinding, crippling, blowing to atoms, hacking to pieces, and butchering, under every possible form of cruelty that the most devilish ingenuity can devise, other millions of their fellow-creatures, against

whom, individually, they have no feelings of animosity, and no personal grievance to allege. Thus, you see, the destruction of one life, perhaps under circumstances of extreme provocation, is punished by society as the greatest of all crimes; while the slaughter of tens of thousands of human beings, amidst all the horrors of warfare, whether on land or on sea, and accompanied by the burning of towns, the devastation of scenes of peaceful industry, and the infliction of untold misery and suffering upon innocent women and helpless children, is actually extolled as a glorious exploit; and priests and prelates bless the banners of the butchers, and blaspheme the Most High by singing Te Deums in honour of the victorious slaughtermen who have shed rivers of blood; have filled their military hospitals with ghastly wrecks of humanity, and polluted the atmosphere with the pestilential reek of multitudes of decomposing corpses.

The lower animals, obeying the instinct of hunger, kill each other for food, and usually the death they inflict is instantaneous, because they either break the vertebræ, or they paralyse sensation by the terror they inspire. But man—civilised man—in his terrible ferocity, mows down his fellow-creatures for the mere pleasure and excitement of carnage, just as he does in a battue of elephants, or antelopes, or pheasants. Is he not, therefore, unspeakably little, if we take cognisance of him as a rational being, and compare him with the lower forms of animal life?—(*To be concluded*)—James Smith in the Harbinger of Light.

NEWS AND NOTES

THE orders of decoration borne by the German Emperor are worth a little over £45,000.

WE acknowledge with thanks receipt of Rupees Twenty from the Limbdi State and Rs. Two from the Dewan, kindly donated in aid of the Advaita Ashrama.

WE have been favoured with a copy of the Memorandum of Association and Rules of "Shri Bharat Dharma Maha Mandal." We are much pleased to go through it and have great expectations of the Great Association.

IN honour of the King's Coronation Dewan Bahadur Raghunatha Rao sinks 61 irrigation wells, plants 611 fruit trees and 6,111 other trees in his lands at Tanjore and Trichinopoly. This excellent example ought to be extensively followed in this country.

THE Cornell Brain Association, of which Professor Burt G. Wilder is president, has received more than 100 bequests of the brain of highly-educated people, as the result of the circulation of a unique form of "will and testament" which he drew up and asked them to sign.

IN pursuance of the desire that all pensioned native officers and soldiers who took part in the siege at Delhi and

the defence and relief of Lucknow during the Mutiny should be present at the Delhi Coronation Durbar, the Government of India have called for a list of all such surviving veterans residing in India.

A HAMBURG engineer, Herr de Irsa, has invented a new life-saving apparatus. It weighs 11.3oz., is the size and shape of an ordinary pocket-book and by the action of water on the contents a small cartridge explodes, which generates gas sufficient to cause the apparatus to sustain almost 2 cwt. in the water for the space of three days.

THE Amir of Afghanistan has just inaugurated a new political departure of much interest. A Council of State is to be appointed at Kabul, composed of leading members of the various tribes. At the same time an influential *rais* from each tribe will be associated with each local Governor to assist in the disposal of all tribal cases, civil and criminal.

ACCORDING to a letter written by Mr. Victor Henderson, the Secretary to the President of the University of California, U. S. A., there are now two Hindu students at the University. These are two young men from Lahore, Mr. Amar Nath and Mr. Ram Lal Beri. Their studies in the Indian colleges have well fitted them for the Entrance Examina-

tion in this American University, and they have now attended there for a year.

THE birthday of the Founder of the Maharatta Empire, the Statesman, the Soldier, and the Saint Sivaji was celebrated with great eclat at Calcutta on Saturday, June 21st. Babu Narendra Nath Sen presided. Several prominent citizens addressed the meeting, all of whom bore testimony to the genuine feeling of admiration entertained throughout the land for the founder of the Hindu Empire and creator of a feeling of nationality in the Hindus.

AN Exhibition is to be held in February next, under the auspices of the Madras Fine Arts Society, for which silver and bronze medals or their equivalents in money are offered for the best exhibits in wood, brass, silver and copper work. It is indeed pleasing to find that the fine arts are receiving their due meed of attention in several parts of the country. Besides the proposed Exhibition in Madras, Arts Exhibitions are being held at Darjiling and Simla.

THE Madras astrologer, who predicted the present illness of the King, has shown that there is something in Indian Astrology, after all, which ought to command the respect of even the most confirmed sceptics and scoffers. It is seldom that an astrological forecast is so wonderfully fulfilled to the letter. It is reassuring to learn that according to this eminent authority His Majesty will recover and rule over his subjects for fifteen years. The latest news concerning the health of the King is most satisfactory.

THE estimated expenditure of the South African war was £176,359,000. There is an estimated deficit of £2,400,000. Many more millions will be required to meet the expenditure of settlement in South Africa. The British taxpayer is to make up all this amount. No wonder that this burden led to a discontent which has contributed more than anything else to bring about the peace. The question remains who has gained by this war. It is too early to attempt a definite reply to this question.

WE are glad to learn that Mr. Profulla Dutt, son of Mr. S. Dutt, Manager of the Estate of the late Baboo Gopal Lal Seal, and Mr. Shishir Bose, son of Lieutenant-Colonel D. Bose, have passed the Science Tripos Examination of the Cambridge University. Mr. Sarat Ghose, son of the Hon'ble Mr. T. K. Ghose, Inspector-General of Registration has passed the History Tripos Examination of the same University. Mr. Bose has joined the Royal College of Mines, and Mr. Ghose is preparing for the Indian Civil Service Examination.

THE sole survivor of the cataclysm at St. Pierre was a negro felon, Raoul Sartout by name. "Thirty thousand people," writes the New York Sun, "many living blameless lives with the love of man and the fear of God in their hearts, were reduced to calcined corpses by one blast from the furnace of Mont Pelee, and this dredg of humanity, this sink of depravity, this utterly worthless out-cast was permitted to live." He was isolated in a cell for refractory prisoners. Four days after the catastrophe, his

shrieks were heard by a rescue party from the French Cruiser Suchet and almost dead from hunger, thirst and burns, he was released. The working of the cosmic conscience is inscrutable.

LIFE is said to be a series of blunders and misunderstandings that not unoften make it a burden. There are among others, thirteen such mistakes, to avoid which should be the endeavour of every man. They are :—(1) To set up our own standard of right and wrong, and judge people accordingly ; (2) to expect uniformity of opinion in this world ; (3) to look for judgment and experience in youth ; (4) to endeavour to mould all dispositions alike ; (5) to look for perfection in our own actions ; (6) to worry ourselves and others with what cannot be remedied ; (7) not to yield in immaterial matters ; (8) not to alleviate all that need alleviation as far as lies in our power ; (9) not to make allowances for the infirmities of others ; (10) to consider everything impossible that we cannot perform ; (11) to believe only what our finite minds can grasp ; (12) to expect to be able to understand everything. And the last and greatest mistake of all is, (13) to live for time alone, when any moment may launch us into eternity.

—*Advocate*:

MR. Herbert Spencer in his last work, *Facts and Comments*, writes :—

Literature, journalism and art have all been aiding in this process of re-barbarisation. For a long time there have flourished novel writers who have rung the changes on narratives of crime and

stories of sanguinary deeds. Others have been supplying boys and youths with tales full of plotting and fighting and bloodshed, millions of such having of late years been circulated. As indicating most clearly the state of national feeling, we have the immense popularity of Mr. Rudyard Kipling, in whose writings one-tenth of nominal Christianity is joined with nine-tenths of real paganism ; who idealises the soldier and glories in the triumphs of brute force ; and who in depicting school life brings to the front the barbarising activities and feelings, and shows little respect for a civilising culture. More and more the spirit of conflict has been exercised by athletic games, interest in which has been actively fostered, first by the weekly Press and now by the daily Press, and with increase of the honours given to physical prowess there has been decrease of the honours given to mental powers. Meanwhile, literature and art have been aiding. Books treating of battles, conquests, and the men who conducted them have been widely diffused and greedily read. Periodicals full of stories made interesting by killing with accompanying illustrations have every month ministered to the love of distinction ; as have, too, the weekly illustrated journals. In all places and in all ways there has been going on during the past fifty years a recrudescence of barbaric ambitions, ideas, and sentiments, and an increasing culture of blood-thirst. If there needs a striking illustration of the result, we have it in the dictum of the people's Laureate that the 'lordliest life on earth' is one spent in seeking to 'bag' certain of our fellow-men !